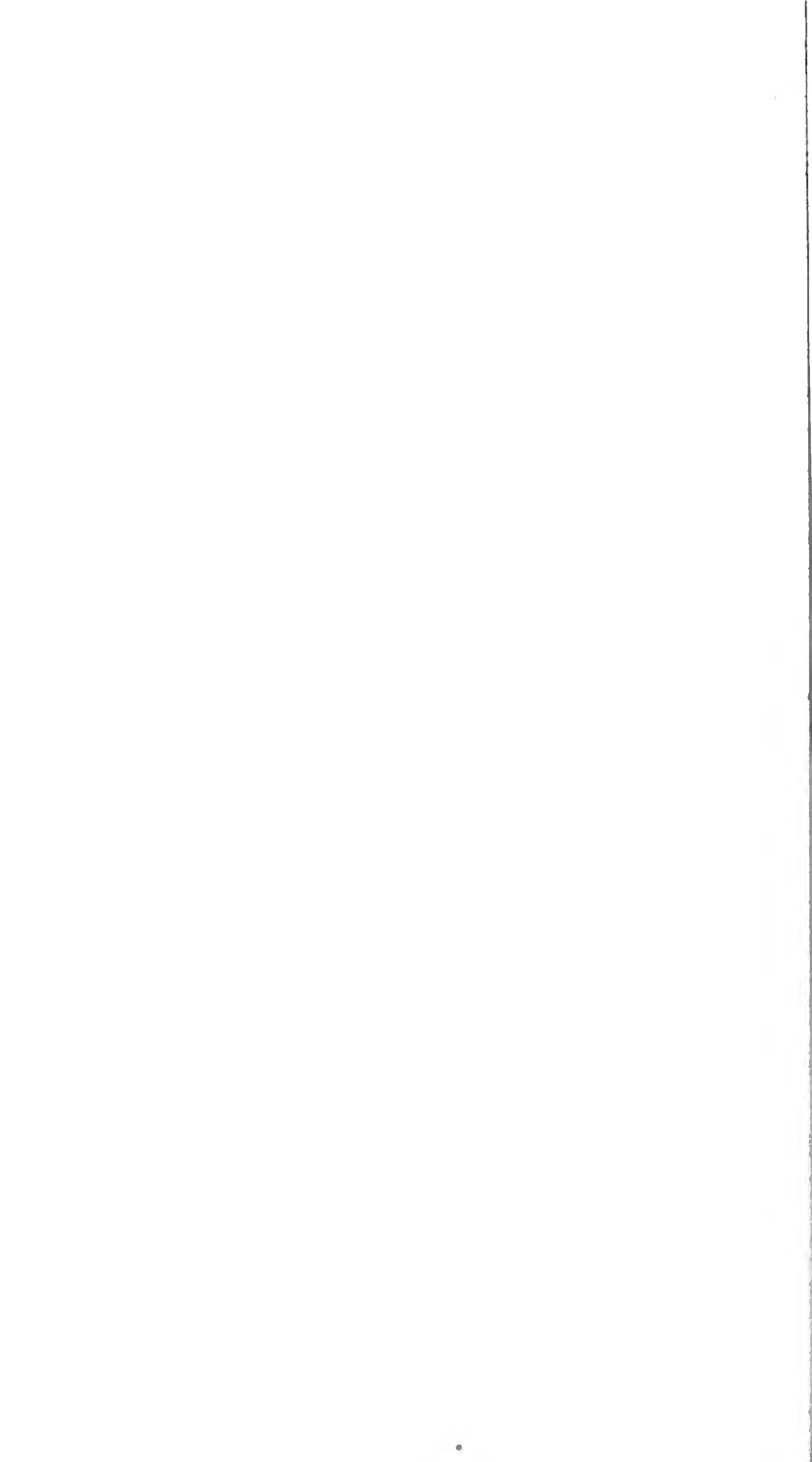


F 104

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PROGRAMME FOR THE DAY.

F 134
251.

Order of Exercises for the Day.

Sunrise, Salute of 13 Guns, and ringing of Bells.

PARADE

To form under the Marshal, near the residence of D. H. Page, at 10.00 A. M.

The Procession will consist of

Officers of the Day.

Collinsville Cornet Band.

Citizens on foot.

Allegorical Car.

Saint Patrick's Benevolent Society.

Mounted Soldiers in Uniform.

Veteran Citizens.

Allegorical Car.

Veteran Drum Corps.

Societ   Saint Jean Baptiste.

Deutscher Gegenseitigen Unterst  tzung Verein.

Deutscher Turner Verein.

Sjukforeningen Norden.

Public Schools.

At 11 o'clock the Procession will move down Maple Avenue to Center Street; thence south through Center and North Streets to Main; thence down Main to Center Street; thence south on Center to South Street; thence through South and Front Streets to Main; thence up Main to the Valley House; thence to the Grand Stand.

At 12 o'clock, Salute of 38 Guns.

Mass Meeting at Grand Stand, 12.30 P. M.

PROGRAMME.

PART I.

1. Music, Collinsville Cornet Band.
2. Prayer, Rev. Edward E. Lamb.
3. Singing, Chorus of 100 Voices.

(The audience is requested to rise and join in all singing.)

- | | |
|--|---|
| <p>I. Lord! while for all mankind we pray,
Of every clime and coast,
Oh, hear us for our native land,
The land we love the most.</p> | <p>III. Unite us in the sacred love
Of knowledge, truth, and Thee;
And let our hills and valleys shout
The songs of liberty.</p> |
| <p>II. Oh! guard our shore from every foe,
With peace our borders bless,
With prosperous times our cities crown,
Our fields with plenteousness.</p> | <p>IV. Lord of the nations, thus to Thee
Our country we commend;
Be Thou her refuge and her trust,
Her everlasting friend.</p> |
| <p>4. Reading the Declaration of Independence, George W. Flint.</p> | |
| <p>5. Historical Address, William E. Simonds.</p> | |
| <p>6. Singing, Chorus of 100 Voices.</p> | |
| <p>I. My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died!
Land of the Pilgrims' pride!
From every mountain side
Let freedom ring—</p> | <p>III. Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break—
The sound prolong.</p> |
| <p>II. My native country, thee—
Land of the noble free—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.</p> | <p>IV. Our fathers' God! to thee,
Author of liberty,
To thee we sing:
Long may our land be bright,
With freedom's holy light;
Protect us by Thy might,
Great God, our King!</p> |

RECESS.

(During the recess a Collation will be served, while the audience remains seated.)

PART II.

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|--|--|
| <p>1. Music, Collinsville Cornet Band.</p> | |
| <p>2. Brief Addresses.</p> | |
| <p>3. Singing, Chorus of 100 Voices.</p> | |
| <p>I. Oh! say, can you see, by the dawn's early
light,
What so proudly we hailed at the twilight's
last gleaming,
Whose broad stripes and bright stars, thro'
the perilous fight,
O'er the ramparts we watched were so gal-
lantly streaming;
And the rocket's red glare, the bombs burst-
ing in air,
Gave proof thro' the night that our flag was
still there.
Oh! say, does that star spangled banner yet
wave
O'er the land of the free and the home of the
brave?</p> | <p>Now it catches the gleam of the morning's
first beam,
In full glory reflected now shines in the
stream,
'Tis the star spangled banner—oh, long may
it wave
O'er the land of the free and the home of
the brave!</p> |
| <p>II. On the shore, dimly seen through the mists
of the deep,
Where the foe's haughty host in dread si-
lence reposes,
What is that which the breeze, o'er the tower-
ing steep,
As it fitfully blows, half conceals, half dis-
closes?</p> | <p>III. Oh! thus be it ever when freemen shall
stand
Between their lov'd homes and war's deso-
lation,
Blest with victory and peace, may the
Heaven rescued land
Praise the Power that hath made and
preserved us a nation.
Then conquer we must, when our cause it is
just,
And this be our motto: In God is our trust.
And the star spangled banner in triumph
shall wave
O'er the land of the free and the home of
the brave.</p> |

Sunset, Salute of 13 Guns.

A large display of fire works in the evening.

EXECUTIVE COMMITTEE.

E. H. Sears, Chairman,
A. L. Thayer, Secretary,

Charles Blair,
W. W. Bidwell,
G. R. Shepherd,
Ephriam Hough,

W. Edgar Simonds,
Charles H. Blair,
E. A. Hough,
W. J. Soudant,

Albert Williams.

SPECIAL COMMITTEES.

PARADE.

W. W. Bidwell, Grand Marshal,
Albert Williams.

SALUTE.

Wm. Edgar Simonds, Chairman,
W. S. Johnson, E. A. Hough.

MUSIC.

E. A. Hough, Chairman,
J. H. Thompson, Giles Sisson.

LITERARY EXERCISES.

George R. Shepherd, Chairman,
Charles Blair, A. F. Humphrey,
Levi Case, E. H. Sears,
D. B. Hale.

COLLATION.

Charles H. Blair, Chairman,
Ezra Adams, A. W. Bristol,
E. N. White, B. O. Higley,
Austin Beckwith.

CONSTRUCTION.

Ephriam Hough, Chairman,
A. F. Alderman, J. L. Andrews,
J. E. Wheelock, C. H. Blair.

DECORATION.

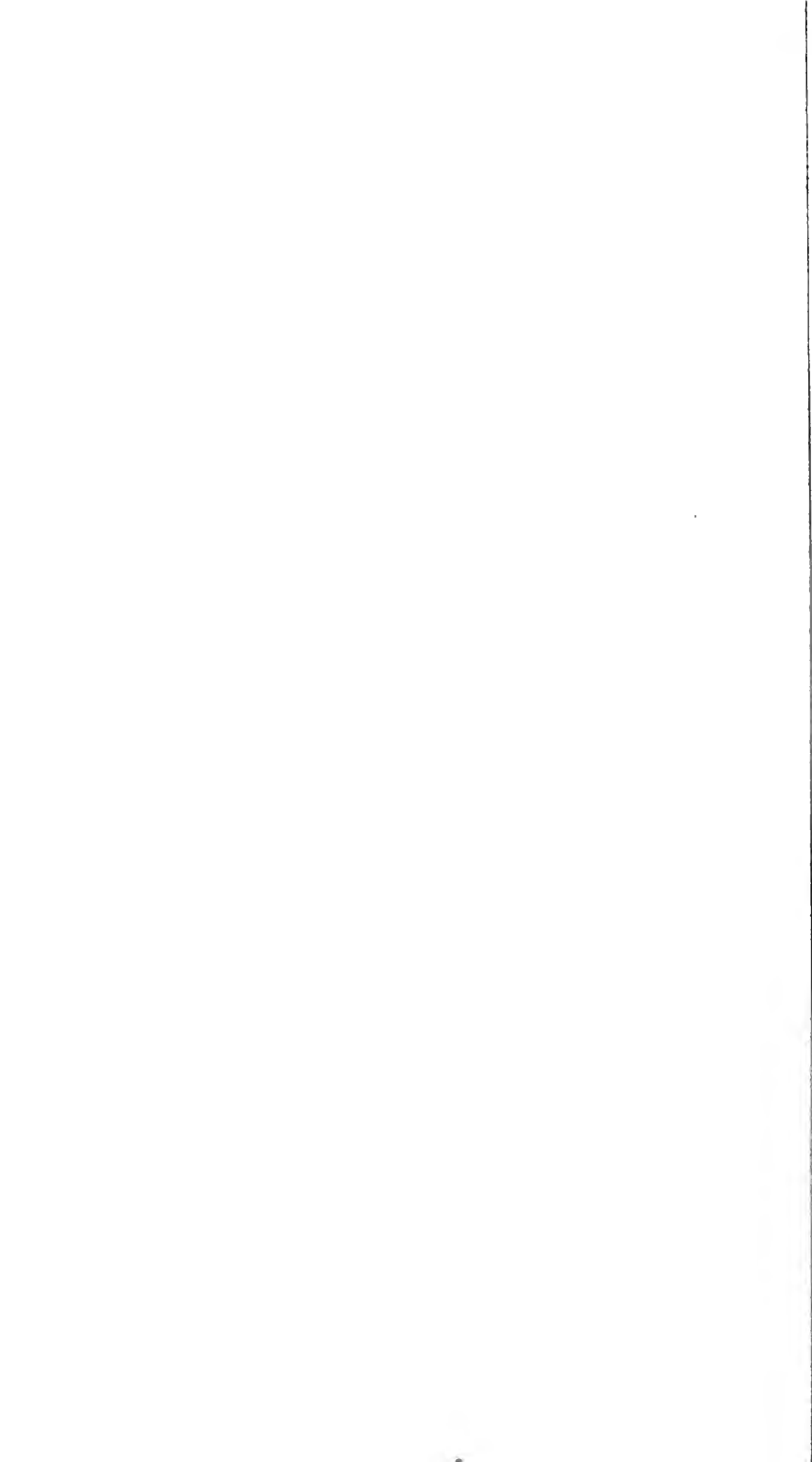
W. J. Soudant, Chairman,
Luke Chapman, W. S. Johnson,
S. F. Stevens, J. D. Marks.

FINANCE.

Charles Blair, Chairman,
Giles Sisson, J. B. Flint,
B. F. Jones, Treasurer.

PRESERVATION OF ORDER.

Albert Williams, Ephriam Hough,
W. H. Hawley, E. K. Richardson,
Alfred Allen, A. G. Hart,
G. C. Calhoun.



ADDRESS.

MY FRIENDS :

The history of the town of Canton contains little that is strange or startling, or greatly unlike the history of many other towns, but it is a history all our own : and gathered here, as we are, to celebrate the One Hundredth Anniversary of the Declaration of Independence, a most notable event in our general history, it is a fitting time to glance backward over that series of local events which has resulted in placing our homes and ourselves where they and we are to-day.

The town of Canton is an outgrowth from the town of Simsbury, and is identical therewith in history till the year A. D. 1806 ; the town of Simsbury is an outgrowth from the original settlement of the town of Windsor ; and at this writing the same family names prevail, to a great extent, in all three of these towns.

A proportion of the inhabitants of this town, and a still larger proportion of the inhabitants of the towns of Simsbury and Windsor, can trace their ancestry to a band of English families which, under the pastoral charge of Rev. Mr. Warham, sailed from the mother country in A. D. 1630. They landed at Boston, remained at what is now Dorchester for five years, and, in the fall of 1635 and spring of 1636, journeyed through a hundred miles of primeval forest to the banks of the Connecticut river, and settled at Windsor.

In those days there were great forests of stately pines on these mountain sides, among them a very extensive one surrounding what is now the village of Simsbury ; and, somewhere between 1640 and 1645, John Griffin came down there from the Windsor settlement and entered on the rude manufacture of tar, pitch and turpentine from these pines, living in a rude camp and occasionally visited by hunters

of deer and bear, and fishers of salmon and trout, all of which then abounded there.

The whole tract of land commencing at the bend in the Tunxis, now the Farmington river, nine miles south of us, and running to the Massachusetts line, was then known by the Indian name of Massacoe.

In 1648 an Indian, Manahoose by name, kindled a fire which accidentally burned a large quantity of Griffin's combustible goods; thereupon Griffin laid hold of the offender and procured from him a rude deed of the whole territory of Massacoe, which deed may be found recorded in the town of Windsor. Griffin soon after procured a similar conveyance from two other Indians, and these deeds were afterward in some sort validated by a deed, given in 1680, in accordance with colony laws, Griffin being one of the grantees.

The commencement of permanent settlements in Massacoe was as early as 1664; the territory was incorporated as Simsbury in 1670, at which time there were but twenty towns in the whole colony.

In 1675 this settlement had grown to about forty families, dwelling in rude log-houses. Then the Indian troubles, known as King Philip's war, broke out, and the settlers were so much harassed by the savages that in March, 1676, acting by order of the General Assembly, they all deserted the settlement.

Sunday, March 26, 1676, now two hundred years ago, the Indians came down upon the deserted village and burned it all; the legend has it that King Philip himself sat upon the neighboring mountain, where the tower now stands, and with grim Indian satisfaction saw the log cabins disappear in flame. That mountain was ever after, till of late, called Mount Philip from this event. The poor exchange of this name for that of Talcott Mountain should never be recognized.

The settlers at Simsbury, true to their puritan instincts, early took steps to establish a ministry and build a house of worship. These steps commenced in 1671, but the all-important question of locality came in and retarded the work many years. The town once decided to build the meeting-house on the east side of the Tunxis river, then at Hop Meadow (now Simsbury Street), then near the dwelling of the now deceased General Phelps, then again at Hop Meadow, and then

at still another place. The matter was then left to Major Talcott and Captain Allyn, who chose Hop Meadow. The town refused to abide by this selection, and finally settled the matter by drawing lots, wherein chance favored Hop Meadow, and in 1685 the meeting-house was built in front of the burying-ground, then where it is now.

At an ordination in 1697, as the records show, beef was furnished at three cents per pound, mutton at three and one-half cents, and rum at four and one-half cents a gill.

In 1725 an agitation commenced for the erection of a new meeting-house, and the bitter controversy waged over it lasted thirteen years. It was so violent as to separate friends and families; it became so fierce and general that the ministerial association suspended the administration of the "Lord's Supper," and for three years the General Assembly refused to appoint any justices of the peace. Locality after locality was decided upon in town meeting only to be rejected at the next meeting; committee after committee appointed by the General Assembly reported a location only to have the report rejected by the people.

The controversy was settled at last by the division of the town into three ecclesiastical societies, each with a meeting-house for itself. The meeting-house for the Hop Meadow society was built in 1743.

As you travel to Hartford, by the Connecticut Western Railroad, you may see an old church and burying-ground, just before you reach "Scotland" station. This is the Protestant Episcopal Church of St. Andrews, and owes its foundation, in 1740, to the bitter controversy waged over the building of the Congregational meeting-house in Simsbury.

The best authority that can be had gives this quarrel as the reason and occasion of the settlement of what is now the town of Canton, then called West Simsbury. Those who care to see an easily accessible instance of the use of this name, as well as of our colonial existence, under the rule of a king, have but to visit the old burying-ground, a hundred rods east of the Canton Center railway station, which was the first burying-ground within our town limits.

The earliest residents settled at "Cherry's Brook," and there-

about. "Cherry's Brook" was named from an Indian having his habitat in that locality, who frequently appeared at Hop Meadow, or Simsbury Street, to whom the people there gave the sobriquet of "Cherry," from his fondness, I suspect, of the stimulant known by that name; for I have it, on good authority, that on an election day afterward, he and other Indians entered the tavern of Oliver Humphrey, in Canton Street, where he drank till he became noisy and quarrelsome, so that the landlord refused him any more liquor, whereupon he threatened to come of a night, take the landlord's scalp, carry it off to Canada, and "get great bank money" for it; to which the landlord replied by seizing the Indian's brandished knife, kicking him out of doors, belaboring him with a black snake whip till he brought the blood, and bidding him begone. "Cherry" went, joined some far western tribe, and never re-appeared in these parts. His real name was Waquaheag, and is borne on a deed recorded in the State records.

I am satisfied that "Cherry's Pond" was named from this Indian, and not, as is sometimes said, from the wild cherries on its banks, for—the cherries are not there.

The earliest known settler of what is now Canton was Richard Case, who came from Simsbury in 1737. The site of his old house may still be seen, opposite the house of his descendant John Case, on the eastern slope of East or "Woodchuck" hill. He had ten sons and two daughters; and his son Sylvanus, whom some of you before me have seen, was the first white child born within our town limits.

Following Richard Case, in 1738, there came, from Simsbury, four brothers, Samuel, Thomas, Jonathan, and John Barber. Dr. Samuel Barber lived on the premises now occupied by George Lamphear; he had eleven sons and three daughters, all of whom lived to become men and women.

Sergeant Thomas Barber lived on the premises since occupied by Hosea Case, now deceased; the house was taken down by Giles Sisson. He had five sons and as many daughters.

Jonathan Barber lived on land since owned by Gardner Mills, just

south of the house of Jesse L. Barber, and now owned by Alfred Humphrey : he had but two sons and one daughter. He died in early life at the siege and capture of Louisbourg.

John Barber lived in a house on the site of the one since occupied by Treat Lambert, and now, I think, occupied by Howard Rogers.

In 1740 came Deacon Abraham Case and settled on East Hill. In the same year came Amos Case, brother to Abraham, and also settled on East Hill, in a house near the present residence of Myron Case.

In 1741 came Benjamin Dyer, a school-mate of Benjamin Franklin, from Boston, and settled on the premises now occupied by Daniel H. Page. The Page house is believed to be the oldest house in town, having been built, as is asserted, in 1747.

In 1741 Samuel Humphrey settled at Suffrage Street. His house stood near the spring back of the Connecticut Western Railroad station, and an old barn built by him is still standing. He appears to have been the first settler at Suffrage Street. The name of Suffrage was given this locality because of the sufferings and privations to which the earliest settlers there were exposed during the first winter of their settlement.

The next settler at Suffrage was Dudley Case, who came in 1742 and settled on the site of the since well known Hosford House, which burned down in November, 1874. Dudley Case died in 1792, and Eliphalet Curtis kept the house a few years. Abram Hosford, from whom the house was named, commenced here as landlord in 1798, and kept the tavern for fifty years. Of late the inn has had an unsavory reputation. In the days of Abram Hosford, and before the day of railroads, this was a famous hostelry. It stood on the turnpike from Hartford to Albany, one of the most crowded thoroughfares in the whole country. Its fires went not out from one year's end to the other ; parties were constantly arriving or departing, and the scene was one of uninterrupted life and bustle. Coaches, drawn by four or six horses, regularly drew up at the door, and their approach was always heralded by the merry winding of the driver's horn. The man who, fifty years ago, should have predicted that all this business and bustle would soon be done away with, by means of an invention then yet to

be made, would have been scouted as a lunatic. Various interesting legends hang about this old house, with more or less foundation in fact. During the War of the Revolution a French officer, a paymaster bearing French gold for paying French troops, then stationed near the Hudson, stopped over night at this house and departed in the morning, never to be heard of afterward, murdered, probably, for the gold he bore. This murder doubtless gave rise to the tradition of a benighted traveler passing through the dark defile in the highway, just west of Lyman Higley's, and meeting a flying horseman dead and headless: and perhaps to another tradition of a diamond vendor murdered in that dark pass and his headless body thrown into Cherry's Pond. True or false, these stories have, I suspect, recurred to some of us, more than once, when driving through that dark pass at night: and our horses have had to go a little faster whether or no.

The next settler at Suffrage Street was Captain Ezekiel Humphrey, who came in 1744 and lived on the premises now owned and lately occupied by Doctor Ben-Adam Kasson.

I have the records of many other of the early settlers in West Simsbury, but, for want of time, these must suffice.

About the year 1741, the people of West Simsbury, true puritans, commenced to hold religious meetings in private houses. The General Assembly erected West Simsbury into an ecclesiastical society in 1750: the first pastor thereafter was Rev. Evander Morrison.

The first meeting-house was built in 1763, occupied fifty-one years, taken down in 1814, and the one now standing, built on the same spot, and dedicated in 1815. The dedication sermon was preached by Rev. Jeremiah Hallock, pastor from 1785 to 1826, a period of forty years. The interior of this church, at Canton Center, was remodeled into its present elegant shape in 1874.

Jairus Burt was pastor of this church from 1826 till his death, in 1857. Rev. Mr. Hallock and Rev. Jairus Burt were strong men, divines of the genuine Jonathan Edwards stamp, who strove to serve God with every fibre of their bodies and every faculty of their minds, struggling meanwhile with the doctrines of foreordination and free-

, after a fashion that the present generation little understands. Attendance on this church in the olden time was no light matter, especially in winter. The pews were deep, square boxes, that a man could but just see over, and the pulpit was high in the air. Tithing men, armed with wooden rods, kept the sleepy from sleeping, and did not scruple to soundly shake the boy who laughed or whispered. The sincere and earnest religion professed by our fathers allowed no heat of the meeting-house in winter, though the women and children had foot-stoves and foot-warmers. After a while, the congregation made a habit of gathering, during the noon spell, at a building near the church which came to be called the "cider house," from the fact that it always had a barrel of cider, free to all. The cider, with the sausages which the people brought with them and roasted at a large fire-place in the cider house, doubtless served to enable the partakers to endure the afternoon freeze with more equanimity.

The instrumental music, at one time, was a violin, bass-viol, and triangle. The bass-viol was introduced during Mr. Hallock's pastorate. Old Lydia Lewis, an early comer, heard its first strains, as the musician was tuning up. She hobbled up the steep gallery stairs, and, holding her cane over the offender, cried, "I've caught you with your fiddle, and I'll tell Mr. Hallock."

Mrs. Eliza E. Shumway, of Syracuse, N. Y., has in her possession a pewter tankard, bearing this inscription: "Tankard used in the Communion Service of the Society who Built the first Meeting-House in West Simsbury, in the year 1763. Rev. Gideon Mills, Pastor." The tankard has a lid, and was passed to the communicants, each one drinking from the top.

It was Darius Moses, I think, who owned the first wagon which ever came into these parts, a vehicle of the "lumber-box" variety. He did not dare, for a long time, to drive his family to church in it, because the community considered it frivolous. The common mode of locomotion was on horseback, frequently upon a pillion.

Some of these things seem odd and rather laughable to us, but if anyone thinks that these men were not earnest, and God-fearing, and wholly manly, that person is greatly mistaken. The men who were

content to spend a lifetime in subduing a place in the forest, large enough to found a home and rear a family, and to endure positions which would make life wholly miserable for us, were animated by lofty principle and deep religious convictions.

In 1783 there seems to have been some sort of a dissension in the church at Cherry Brook, for at that time a meeting-house was built in the north part of West Simsbury, by a so-called "Independent Association"—Deacon Elisha Graham being one of the leading spirits—which applied to the General Assembly to be erected into an ecclesiastical society, but the petition, though pressed several years, was never granted. For many years Rev. Seth Sage, who had been dismissed from the Cherry Brook church, in 1778, officiated as pastor of the North-End church, but after his death services pretty much ceased. About 1835, Colonel Decius Humphrey bought the building, moved it to the premises where Doctor Kasson lately lived, and used it as a cocoonery at the time of the silk-worm fever.

His speculation proved unsuccessful; the late Elias Wood bought the building, and, with the parts, built a dwelling-house at Collinsville, a little southwest of his own residence, which is still standing.

In the same year, 1783, a number of persons in the south part of West Simsbury seceded from the Cherry Brook society, and formed a new society, under the name of "Separatists," of which church James Bacon was the first pastor. Two years afterward, in 1785, a schism arose among the "Separatists," and about one-half of them embraced the Baptist faith. This was the beginning of the Baptist society at Suffrage Street, or Canton Village. Its meeting-house was built in 1805, and Rev. Jared Mills was the first pastor there. The edifice stood on the village green. In 1838 it was remodelled and moved to its present site.

In 1836, ten years after Collins and Company commenced the manufacture of axes and other edge-tools, a Congregational meeting-house was built in Collinsville, with four thousand dollars furnished by The Collins Manufacturing Company. Rev. H. N. Brinsford

as the first pastor thereafter, and was succeeded by Rev. C. C. Vandeleem. Rev. F. A. Barton was ordained in 1839, and remained until 1843. Rev. Charles McLean was ordained in 1843, and officiated until 1866, dying some years afterwards at Wethersfield, Conn. He was an eminent and blameless Christian, and added to his virtues the graces of a finished scholarship. The meeting-house was burned one bitterly cold and snowy night, January 18, 1857, and immediately rebuilt, with six thousand dollars furnished by The Collins Company, five thousand dollars contributed by Samuel W. Collins, and two thousand dollars raised by general subscription. That edifice stands before you.

A small but neat Methodist Episcopal meeting-house was built in North Canton in 1871, and has had the usual services since.

A Methodist Episcopal meeting-house was built in Collinsville in 1868; its appearance and location are known to you all.

A Roman Catholic church building was erected in Collinsville, on the west side of the river, in 1852, and has had the usual services since.

A Protestant Episcopal church building, named "Trinity Church," was just finished in Collinsville; the society was legally organized in 1875, but had been in existence two or three years previously.

The ecclesiastical society of West Simsbury, containing about thirteen hundred inhabitants, was incorporated as the town of Canton, by act of the General Assembly, in 1806. The name, Canton,—suggested by the late Ephraim Mills—is derived from a supposed likeness to a Swiss canton, the meaning of the word being to divide and set off, and the partition from Simsbury made the name appropriate.

The first known settler on Collinsville territory was John Woodford; the date of his settlement was about 1745. He built, in 1775, the house later known as the "Tim. Case Tavern," and still later as the Collinsville Hotel, now used as a tenement house, and standing near the village station of the Connecticut Western Railroad; it is probable that Woodford's earlier log house stood on about the same site.

The next known settler, in order of time, was Joseph Segur, who

lived on the west side of the river, near the present site of the house of the late John Grady, and came over in a canoe to his grist-mill built by him about 1765, which stood on the rocks near the present site of The Collins Company's box shop, and which was carried down in the "Jefferson flood" of 1801, and never rebuilt.

The next mill built on Collinsville territory was a forge-shop for working pig-iron, brought from Canaan, Conn., into wrought. The forge was built about 1792, and stood on the present site of The Collins Company's old stone shop. It was built and owned by Colonel George and Captain Fred. Humphreys, was ruined by a flood in 1801 and never restored.

In 1805 Captain Fred. Humphreys built a grist-mill on the present site of The Collins Company's polishing shop, afterward sold to this Company, and taken down in 1829.

In 1815 a saw-mill was built by Captain Fred. Humphreys at Samuel Gridley, near by the last-mentioned grist-mill.

When Collins and Company, in 1826, bought the water privilege and a few acres of land around, there were but four settlers on Collinsville territory, to wit: Correl Humphrey, who lived in the house now occupied by J. B. Bodwell—built by Captain Fred. Humphreys in 1789; Isaac P. Humphrey, who lived in a house built in 1792, near Rodney Carr's wagon shop, which then stood some rods west of the present location, alongside the road which ran on the bank of the river or race-way; Timothy Case, who kept the already mentioned and not altogether reputable "Tim Case Tavern"; and Langdon Thompson, miller, who lived in a house which stood just in front of the present site of the Canal Railroad station.

The history of Collinsville commences in 1826, and is identical with the history of Samuel Watkinson Collins, one of the noblest men of modern times, who passed to his rest April 30, 1871. The conception of the enterprise, which has eventuated in this vast manufacturing establishment, belongs to his brother, David Chittenden Collins; but to Samuel W. Collins is due the credit of carrying the work from its first beginning to its present magnificent development as the largest of its kind in the world.

These men were the sons of a lawyer, Alexander Collins, resident at Middletown, Connecticut, but who lies buried in Brattleboro, Vermont, where he died while away from home on professional business. The son Samuel, early showing large business capacity, was taken into partnership by his uncle, Mr. Watkinson of Hartford, and the firm of Watkinson and Collins did a good business till Mr. Collins left it for the concern of Collins and Company. The brother David was, at an early age, employed in an iron house in Hartford, and before he was of age commenced the making of axes by hand, with a few men, in that city.

Axes at that time were made by common blacksmiths ; they were rude, clumsy affairs, and required a half-day's grinding by the purchaser before using.

David C. Collins conceived the bold idea of producing ground and polished axes, in large quantities, by machinery ; and in looking about for a suitable spot whereon to commence this enterprise, fixed upon the present site of Collinsville. He was just of age, Samuel was but three years older, and they associated with them another young man, their cousin, William Wells, each contributing five thousand dollars to the capital stock. The name of the partnership was Collins and Company.

In 1826 they bought the saw-mill and grist-mill before referred to, and a few acres of land. In 1827 they tore away the old log dam, and built in its place a stone wall, west of where the old stone shop now stands. They also quarried the stone from the spot where the Company's office now stands, and commenced the old stone shop. The race-way in front of the long grind shop was then a part of the bed of the river. They also built a forge shop, a charcoal storehouse, and three houses, one now belonging to the heirs of the late Samuel Barbour, one now occupied by Luke Chapman, and the one next west long occupied by S. W. Collins, who this year boarded about a mile up the river, with Theodore Pettibone, in the house where Mr. Sage now lives.

In 1828 Collins and Company built a trip-hammer shop—now a grind shop, just east of the old stone shop—commenced “drawing

ax patterns," and put up the two boarding-houses. They offered to give Doctor O. B. Freeman the land where James Spencer's house now stands to build on, but the Doctor did not think it worth his while, and settled down at Canton Village. Were it not that our good old friend has since thought better of Collinsville, I should deem this a fitting opportunity to take our revenge upon him.

In 1829 they erected the old "pine tree" shop, and started their first anthracite fires. They removed the grist mill, and on its site, where the polishing shop now stands, built a grind shop; also built the old "bit-drawing" shop, and a forge shop, about where the blacking shop now stands. Benjamin T. Wingate, a well-respected citizen in his day, now deceased, commenced work at forging broad-axes, and, as the record shows, lost not a single day in the whole year. He was afterwards made overseer, and so remained till his death.

In 1830 Collins and Company built the office, on the site of the present one, used the basement as a school room, and the hall overhead for religious services, till the meeting-house was built, in 1836.

In 1831 they built twenty-one double tenements, on the east side of the river. William Wells died, and Charles Blair, the honored president of this meeting, commenced work. He has ever since, except for a short interval, been connected with the Company, for some years as superintendent.

In 1832 John F. Wells came in as a partner. Twenty-four tenements were built on the west side of the river, and on the east side the two cottages, one of which is now occupied by Milo Chidsey, and the other as a parsonage. E. K. Root came to work as machinist. He was afterward made superintendent, and so remained till 1849, when he took charge of Colonel Colt's armory, in Hartford. Both establishments possess enduring monuments of his splendid inventive genius.

In 1833 hard times were coming on. A quarrel in the Hartford Bank—bankers of Collins and Company—turned out the old board of directors and put in a new board, who at once came down on Collins and Company for an immediate and heavy reduction of their line

of discounts, most needlessly forcing the edge tool concern into suspension. The works were turned over to trustees, who ran them a few months and paid off the mortgage debt. Within a week after the suspension, David Hinman's invention in ax-making machines went into successful operation, and such was its efficacy that had these machines been started six months earlier all danger of suspension might have been avoided.

This suspension was a blow to the sensitive spirits of the Collins brothers and Mr. Wells, felt by them all through their lives, but they promptly took hold of the new concern and did the same service for it that they had before done for themselves.

In 1834 the concern was reorganized as a corporation, under an arrangement which paid off the whole indebtedness, with the name of the Collins Manufacturing Company, and capital of \$150,000. The officers were:—George Handy, of Philadelphia, president; Thomas C. Perkins, of Hartford, secretary; David C. Collins, agent and treasurer; and Samuel W. Collins, superintendent. In 1845 S. W. Collins was made president, and so remained till his death in 1871.

In 1836 Mr. S. W. Collins caused the planting of the noble elms, along all our streets, which render our otherwise plain village a thing of beauty.

In 1837 the Company suspended work for five months, and built a dam across the Farmington river, on the site of the present one, and also the long bulk-head. In this year they bought the Correl Humphrey place—J. B. Bodwell's present residence.

In 1841, the Ætna Fire Insurance Company donated to the people of Collinsville one hundred dollars for their services at a fire; this money was invested in a library, to which additions were made from time to time, and was transferred to the high school when that building was erected, and was the nucleus of its present library.

In 1846 the Company dug the "canal," and begun the new stone shop which was finished in 1847, and E. K. Root's punching, tempering, and shaving machines were put into it. In this year Seth P. Norton commenced for the Company as book-keeper; he was made agent in 1857, and so remained till his death in 1867.

In 1849 the Company raised the dam two feet, and put stone gate into the bulk-head.

In 1850 the Canal Railroad (the New Haven and Northampton Company) extended its branch to this village; S. W. Collins built his house, now occupied by Mrs. Johnson, on the west side of the river.

In 1853 the high school building, to the west and next to the Congregational meeting-house, was erected.

In 1856 the Company commenced a suit to evict the owner of the so-called "Bee-hive" building on the ground that he had forfeited the property by breaking the condition contained in the deed of the land. This condition is found in all deeds from The Collins Company, and forbids the sale of intoxicating liquor on the premises. The courts sustained the legality of the restriction, but found that the owner and grantee was not privy to the sale of spirits.

In 1857 the Congregational meeting-house was burned, and immediately rebuilt as hereinbefore stated. Isaac Osgood was hired a superintendent; Seth P. Norton was made agent. Naylor & Company, of England, made The Collins Company a gift of the steel bell now hanging over a building near the head of the works; this was the first steel bell ever hung in America.

In 1859 the long trip-hammer shop just north of the new stone shop was built.

In 1861 the manufacture of the now celebrated cast-steel plow was commenced.

In 1863 the steel foundry was put up; in 1864 the cementing furnace was erected.

The magnificent stone dam, the fine hotel, and the office, were built in 1866, 1867, and 1868.

In 1866, Mr. S. W. Collins became an invalid, and, to the time of his death in 1871, did little in the Company's affairs except to give his advice when needed. He was practically succeeded by William Jackson Wood, the present vice-president. To Samuel W. Collins, more than to any other man, is due the credit of carrying the concern from its small beginnings, with \$15,000 capital, to its present enormous

mous development, with a capital of \$1,000,000, a yearly production of a million dollars' worth of edge tools, which are sold in various parts of the globe, and factories the roofs of which cover thirteen acres; though the present administration is wholly worthy to succeed Mr. Collins, and has fully kept up the old standard of progress and development, under circumstances as trying as the Company has ever encountered.

The present organization of The Collins Company is as follows: Edward B. Watkinson, president since 1871; William Jackson Wood, vice-president and chief executive officer since 1867; Edward H. Sears, agent since 1874; Charles H. Blair, superintendent since 1875; and Luke Chapman, master mechanic since 1865.

The territory of Canton has always furnished more than its quota when duty called to arms. In the French and the Indian wars, from 1744 to 1763, West Simsbury furnished some twenty men, of whom eight died at Louisbourg, Havanna, and elsewhere. In the War of the Revolution West Simsbury sent from seventy to eighty men. In the French war of 1798 West Simsbury furnished Oliver and George Humphrey, who were in the action between the United States frigate Constitution and the French 74-gun ship La Vengeance. In the war of 1812 Canton gave fifty men. In the war of 1861-65 Canton sent two hundred and eight of her citizens, and of these she mourns more than the usual proportion of those of whom it may be said:

“On Fame’s eternal camping ground,
Their silent tents are spread;
And Glory guards, with solemn round,
The bivouac of the dead.”

Canton has an honorable record in the matter of her sons who have gone out from her; the list includes college presidents, congressmen, mayors of western cities, lawyers, doctors and divines of good repute. Take her all in all, Canton is a town in which any of her children may well feel a fair measure of pride in pointing to as their place of birth.

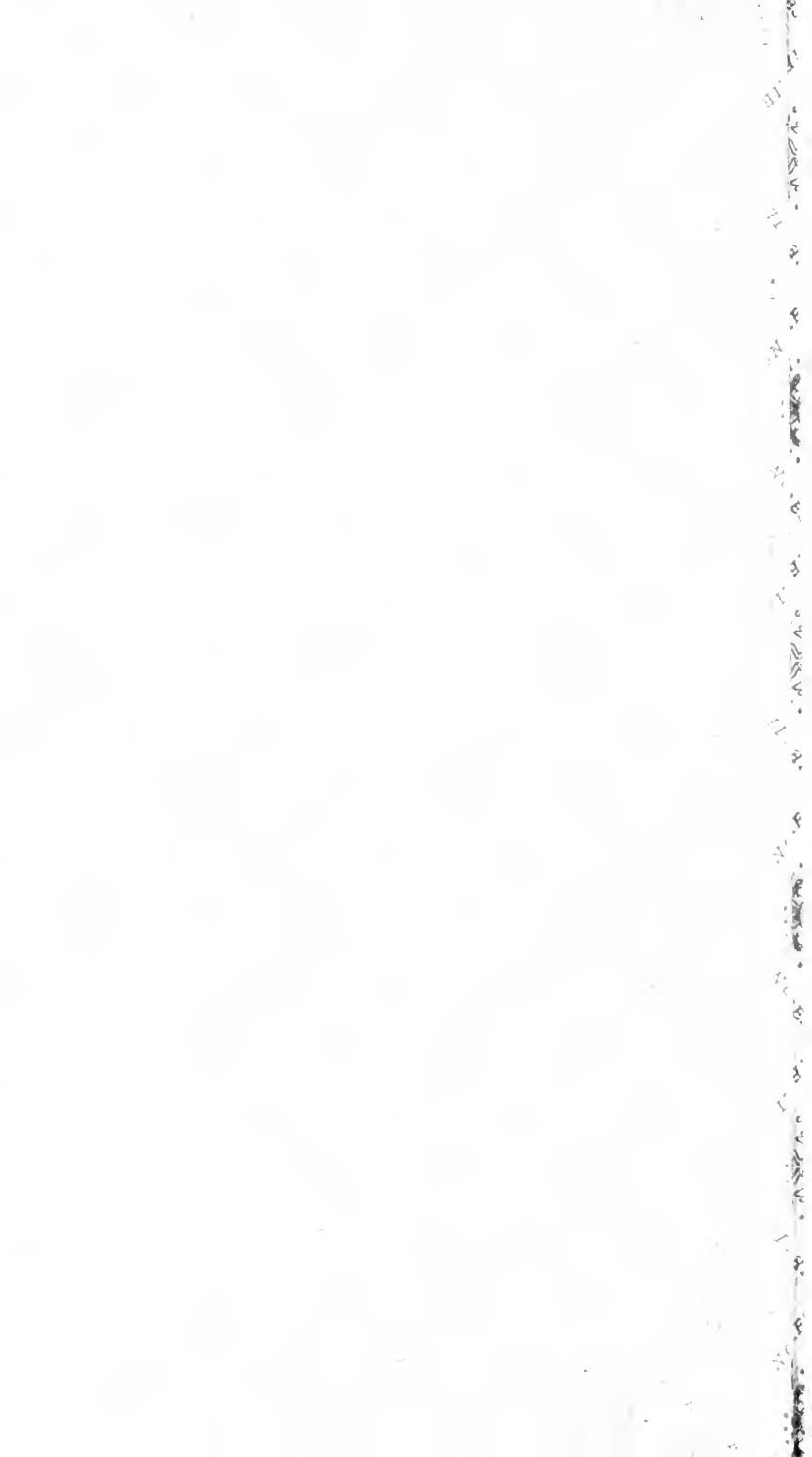
God grant that at the next Centennial, one hundred years from to-day, when the daisies are waving over all our graves, as they to-day wave over the men whose deeds we now recall, the record of our native town may still be fair as now !

THE END.

PERSONAL.—The limited time—less than three weeks—given me wherein to prepare this sketch, happening at a time when I was more than ordinarily pressed by professional work, put it utterly out of my power to prepare a history worthy of the occasion. I have since thought of a deliberate elaboration of the subject, but a survey of the field satisfies me that to do this requires an amount of careful research for which I can not possibly find the time. I therefore print the address, word for word, as originally delivered. I take pleasure in acknowledging the obligations I am under to various of my present and former townsmen for information furnished, and particularly to Moses S. Dyer, Levi Case, and David B. Hale, Esquires.

W. E. S.

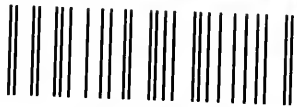




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